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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR, WHAT THE SPIRIT SAITH
UNTO THE CHURCH.—Rev. II. 7.

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HISTORY OF JOSEPH SMITH.

(Continued from page 189, Vol. V.)

The Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:—

Revelation, given Nov. 1831.

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry unto the land of Zion, except one go with him who will be true and faithful: wherefore, I, the Lord, willeth that my servant John Whitmer, should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my Church; and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to record and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from Church to Church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the Church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation forever and ever. Amen.

My time was occupied closely in receiving the commandments and sitting in Conference, for nearly two weeks; for we held from the first to the twelfth of November, four special Conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Saviour are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the Conference prized the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the Revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following:—

Revelation, given Nov. 1831.

Behold and hearken, O ye inhabitants of Zion, and all ye people of my Church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jun.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John

Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant William W. Phelps; by the way of commandment unto them: for I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them, I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them, and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof, yea, the benefits thereof.

Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship; even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the Church of the living God; yea, neither the Bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things. He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Now this commandment I give unto my servants for their benefit while they remain; for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold, I, the Lord, am merciful, and will bless them, and they shall enter into the joy of these things. Even so. Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the Scriptures, and continued to labour in this branch of

my calling with Elder Sidney Rigdon, as my scribe, until I received the following:—

Revelation, given Nov., 1831.

Behold, thus saith the Lord unto you my servants, Joseph Smith, jun., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my Gospel, the things of the kingdom, expounding the mysteries thereof out of the Scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the Church also, for the space of a season, even until it shall be made known unto you. Verily, this is a mission for a season, which I give unto you, wherefore labour ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whose readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private: and, inasmuch as you are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments; they are true and faithful. Even so. Amen.

Knowing now the mind of the Lord, that the time had come that the Gospel should be proclaimed in the power and demonstration to the world, from the Scriptures, reasoning with men as in days of old, I took a journey to Kirtland, in company with Elder Sidney Rigdon on the 3rd day of December, to fulfil the above revelation. On the 4th, several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following:—

Revelation, given Dec., 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the High Priests of my Church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a Bishop to be appointed unto you, or of you unto the Church in this part of the Lord's vineyard; and

verily in this thing ye have done wisely; for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the Elders of my Church in this part of my vineyard, shall render an account of their stewardship, unto the Bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record to be handed over unto the Bishop in Zion; and the duty of the Bishop shall be made known by the commandments which have been given, and the voice of the Conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the Bishop, which has been ordained unto the Church in this part of the vineyard; which is verily this—to keep the Lord's storehouse; to receive the funds of the Church in this part of the vineyard; to take an account of the Elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the Church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the Bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the Gospel and the things of the kingdom, unto the Church, and unto the world, shall answer the debt unto the Bishop of Zion; thus it cometh out of the Church, for, according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion.

And now, verily I say unto you, that as every Elder in this part of the vineyard must give an account of his stewardship unto the Bishop in this part of the vineyard, a Certificate from the Judge or Bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful labourer; otherwise, he shall not be accepted of the Bishop in Zion. And now, verily I say unto you, let every Elder who shall give

an account unto the Bishop of the Church in this part of the vineyard, be recommended by the Church or Churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my Church, have claim for assistance upon the Bishop or Bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth; that they may also obtain funds which shall benefit the Church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my Church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

A few words in addition to the laws of the kingdom, respecting the members of the Church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the Bishop a Certificate from three Elders of the Church, or a Certificate from the Bishop; otherwise, he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

From this time till the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true Church, and reject the true light, by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following:—

Revelation to Joseph Smith, jun., and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the Church of the living God established in the last days, making known the will of the Lord unto the Elders, what they shall do until Conference.

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the Gospel, and in exhortation to the Churches in the regions round about, until Conference, and then, behold it shall be made known unto them, by the voice of the Conference, their several missions.

Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until Conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the Elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the Scriptures, and labored diligently until January. During this period, I also received the following, as

An explanation of the Epistle to the 1st Corinthians, 7th chapter, 14th verse.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the Apostles, the law of circumcision was had among all the Jews who believed not the Gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers, and believed not the Gospel of Christ, wherein they became unholy; wherefore, for this cause the Apostle wrote unto the Church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the Scriptures mean.

A few days before the Conference was to commence in Amherst, Lorraine county, I started in company with the Elders that dwelt in my own vicinity, and arrived in due time.

At this Conference much harmony prevailed, and considerable business was done to advance the kingdom; and promulgate the Gospel to the inhabitants of the surrounding country.

The Elders became anxious for me to enquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doeth good, no not one. I enquired and received the following:—

Revelation, given January, 1832.

Verily, verily I say unto you, I who speak even by the voice of my Spirit; even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my Gospel, and to prune my vineyard: Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you, and thus, if ye are faithful, ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.

Therefore, verily I say unto my servant Wm. E. McLellan, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which, I, the Lord, chastened him for the murmurings of his heart; and he sinned; nevertheless, I forgive him, and I say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him, and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and, inasmuch as they do this, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you. Even so. Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd, and unto my servant Calves Wilson, that they also shall take their journey into the western countries, and proclaim my Gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my

servant Major M. Ashley, and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all those take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and ye shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen.

And again, thus saith the Lord unto you, O ye Elders of my Church, who have given your names that you might know His will concerning you; behold I say unto you, that it is the duty of the Church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the Gospel unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families,

inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the Church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south; let them ask, and they shall receive; knock, and it shall be opened unto them, and made known from on high, even by the Comforter; whither they shall go.

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and be shall in no wise lose his crown; and let him labor in the Church. Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry. And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyram Smith, and my servant Reynolds Caboon; and also my servant Daniel Stanton, and my servant Seymour Branson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Kamea, and my servant Stephen Burnett, and also my servant Micah B. Welton, and also my servant Eden Smith. Even so. Amen.

THE SCANDINAVIAN MISSION.

COMMUNICATION FROM ELDER KRISTUS SNOW.

Dear Brother Richards.—At the time of my communication from Denmark, of December ultimo, you will remember that I was engaged in the revision and publication, in the Danish language, of the Book of Doctrine and Covenants. That important work was completed, the latter part of February, and forms another pillar of strength and support to the Danish Saints. About the same time was issued a new and enlarged edition of Hymns, suited to the faith and condition of the Saints; and some valuable pamphlets, illustrative of our holy faith, in addition to the regular issues of "Skandinaviske Stjerne."

The work which I was getting translated into Swedish, entitled "En Röst från Landet Zion," (A Voice from the Land of Zion,) was issued just before I left. It contains about fifty pages octavo, on the rise, history, faith, and present

condition of the Saints; and I trust it will prove, in the hands of the Swedish Saints and Elders, a means of extending a knowledge of the Gospel into Sweden, and a silent messenger of life and salvation to many an honest soul, where the Elders are denied the right of lifting up their voices to proclaim the testimony of Jesus.

During the last six months of my labours in Denmark, the work of the Lord in that little state has assumed a more organized and stable character, and extended its influence and power more than all the rest of the time since the commencement of the work in that land; and the young Elders and labourers in the vineyard have obtained instruction and experience, which give promise of a successful prosecution of the work and rearing of the building upon the foundation which is laid. Through the power and gifts of the Holy Ghost, the work has advanced

to its present position, in spite of the organized and determined resistance of the priesthood, and nearly all the influences of the country. In Copenhagen, as well as in other portions of the country, it has forced itself upon the attention of the thinking class, by the opposition of the priests, and horrid persecutions from the rabble, until from their low estate the Saints have risen to occupy one of the largest and most popular Halls in the city, at an expense of about £60 a-year.

One of the Copenhagen journals, in remarking upon some of the proceedings at our last Conference, says, "Who could have thought, a year and a-half ago, that our city would be divided, by a new and then almost unknown sect, into districts and parishes, with their Priests over Priests, and Presidents, having auxiliaries throughout the country? and that here one might listen to daily prayers, offered up for their sister Churches and persecuted brethren from Bornholm to Fredericia, and from Folster to the Skaw?"

Persecution has become so common, and officers of justice and the police, when appealed to, slide over the matter with such indifference, that the Elders who now travel to preach the Gospel, take their lives in their hands, and expect to run the gauntlet 'mid mobs and floggings, relying alone upon the arm of the Lord for their preservation.

On one occasion last winter, in a small town six miles out of Copenhagen, twelve Saints, including three females, were assailed on issuing from the dwelling of a brother, where they had just closed an evening meeting, and were pursued for half an hour by a mob of from forty to fifty, upon the highway and over fields, cast into water ditches, stoned and beaten unmercifully, and narrowly escaped with their lives, being maimed and bereft of much of their clothing.

The proper officer took no notice of their formal complaints, except to smother the matter up, and screen the culprits.

On another occasion, upon the Island of Folster, in the month of January, a mob, among whom was a priest, broke up a meeting of the Saints, in a respectable farmer's house, and, after extinguishing the lights, fell upon four brethren, and gave them a cruel flogging. Elder Bruhn, the first man ordained to the Priesthood in Denmark, was one of the number, and the roughest handled: after being drag-

ged through two rooms and out of doors, beaten with heavy sticks, kicked, and trampled upon, portions of his clothes torn off, and the remainder drenched in his own blood, he would have been cast into a well, but for the pleadings of a school teacher, by whose means he escaped.

These are related as samples of the reception of the servants of God in Denmark. There were many other scenes of mobbing during the winter in different parts of the country, but with less personal injury. As a general thing, the priests egged them on, and the police and magistrates winked at them; but the extent to which it was carried began to arouse the more noble-minded and daring to speak out in defence of right, and rebuke these violent measures.

Through the promises of God I have escaped personal injury, though several times very narrowly. The native brethren have been the principal sufferers, but they have been filled with the Holy Ghost and great joy in the midst of it all, and every scene has brought friends and believers to our standard.

With reference to these matters, we prepared, at our last Conference, a memorial to the ministry and legislature, which was afterwards sent in with nearly one thousand names; and several members had promised a favourable consideration of the subject, but it was near the close of the session, and about the time of the appearance in the Danish papers of the report of those "unjust Judges" who had deserted their posts in Utah, and the legislature adjourned without disposing of it.

We had a glorious time at our Conference, from the 20th to the 24th of Feb., which was my third Conference in Copenhagen, and each of them seemed to be almost like an endowment to the Saints. I appointed Elder John E. Forsagreen to remain and preside in that country, until further instructed, and gave him Elders P. O. Hanson, and H. P. Jensen, for Counsellors, and ordained the latter to the High Priesthood, to preside over the mission in Norway. The number of Saints in Denmark, reported in good standing, was 600; besides a few in Norway, Sweden, and Iceland, not represented. Over 700 had been baptized in all since the introduction of the Gospel into Scandinavia, and 45 emigrated, including those from Sweden.

As the emigration had already com-

menced, and the subject was ripe among them, I proposed to the Conference the establishment of a Fund for the emigration of the Poor, on the principle of the Fund in America and England, to be auxiliary to the same, and under the same control, which was promptly and spiritedly responded to, and the foundation of such a Fund laid there and then with about £50. Instruction was also given to commence the same in the Branches.

I received also liberal offerings for the Temple, according to their means and circumstances. An excellent spirit prevailed, and all the Saints were full of joy, except for the sorrowful thoughts of my returning to America without them. In view of the parting, they prepared a sumptuous dinner in the spacious hall of the *Hôtel de Nord*, at which about 300 dined, including many friends out of the Church. The afternoon and evening were spent in delivering short speeches, farewell songs, &c., suited to the occasion. The Hall was appropriately decorated, and at the head of the saloon was a large evergreen wreath, enclosing the portraits of Joseph and Hyrum Smith, and the American Elders who brought the Gospel to that land, surmounted with appropriate banners and mottos, among which I remember "Herrens Löve," (The Lion of the Lord,) which one of our Danish painters had translated from an English paper containing an account of Elder Kelsey's party in London. The whole affair seemed to be a spontaneous effusion of their hearts, as it was of their own getting up and design. The evening was truly af-

fecting, and until then I could scarcely have realized the depth of their affection for me; and while listening to their pathetic effusions of love and blessing upon me, and joy and thanksgiving to God, and contrasting in my mind the scene before me with the appearance of things when I landed there twenty months previous, a stranger and without the knowledge of their alphabet, I felt doubly paid for all the toils, anxieties, and sacrifices attendant upon my mission to that land.

I left Copenhagen, on my return to the land of Zion, on the 4th March, accompanied by a small party of emigrating Saints, *via* Hamburg and Hull, and arrived in Liverpool on the 8th, from whence twenty-eight Danish Saints sailed for New Orleans on the 11th, *en route* for Salt Lake.

Elder Willard Snow will repair to Denmark, and make himself acquainted with the language and spirit of affairs there, so as to relieve Elder Forssgreen in the ensuing fall to return to his family.

In closing this sketch of the condition of the Saints in Scandinavia, I cannot sufficiently congratulate the British Saints, and give vent to feelings of gratitude to the Dispenser of all blessings, for the great and long continued peace, and quiet enjoyment of religious liberty in these islands.

May the blessing of God richly abound unto all the Saints in Europe, and throughout the earth, through the grace of our Lord Jesus Christ. Amen.

ERASTUS SNOW.

March 23rd, 1852.

APOSTATES.

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. And He takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken

sweet counsel together, and walked unto the house of God in company.

"It must needs be that offences come, but woe be them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavouring to bring reproach and suffering upon the Lord's chosen people.

But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows not rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Redeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have borne the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honours will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand; and the altogether lovely, was exalted, honored, and crowned upon this very principle. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. 1, 9. "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. xii, 2. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v, 12.

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; but apostacy tainted not the lovely character of the Saviour. One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus

was faithful, and he received the crown, whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostacy. The world does not know sufficiently of the Saints of God, to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge those things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him. Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest these things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory." Truth, Purity, and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. The time will come when the righteousness of the Saints will shine forth in surpassing splendour, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom, and inflexible justice of Jehovah.

What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and made meet for the master's use, and prepared unto every good work," 2 Tim. ii, 20, 21. Apostates are vessels created to dishonour; they will fulfil the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify

that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched. Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honour, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.

JOHN JAKUES.

The Latter-day Saints' Millennial Star.

APRIL 15, 1852.

TEMPLE OFFERINGS.—It is truly heart-cheering to witness the readiness with which the call to build a Temple to the Name of the Lord of Hosts is responded to by the Saints in these lands. They appear to be fired with a whole-souled earnestness in this matter, which bespeaks a true appreciation of the incalculable importance of the ordinances and blessings pertaining to the Lord's House. O ye Saints of God, press on; be neither faint nor weary in this most glorious work; bring your tithes and your offerings into the Lord's store-house, and see if He will not pour down such a blessing upon you, that there shall not be room to contain it. Who will be first in this work of faith and labour of love? We will answer the question. The Norwich Conference has increased its offerings beyond the sum allotted to it, and forwarded the amount for the whole year, to us, two weeks before the first quarter's payment was due! This reminds us that the will of the Lord is beginning to be done on the earth, as it is done in heaven. Who will say this example is not worthy of all imitation? The work of the Lord will prosper mightily in that Conference, and a greater measure of the Holy Spirit will be poured out upon that people. In the meantime, who will be the first to follow this noble precedent? We pause for a reply.

HISTORY OF JOSEPH SMITH.—On the first of November, 1851, the first Number of a new and enlarged series of the *Deseret News* was published. By it we learn that the History of Joseph Smith is to be continued, from the sixth Volume of the *Times and Seasons*, in successive Numbers of the *News*. We hail this intelligence with gladness. This is the only authentic History of our late beloved Prophet extant, and contains matter of the first importance to all Latter-day Saints, as it is not merely a biography of our martyred Seer, but incidentally, it contains much valuable instruction, and many important revelations, and also much interesting information concerning the rise and progress of the Church of Jesus Christ in these last days, manifesting the opposition, persecutions, trials, tribulations, &c., which it has endured, and the success which has attended the labours of the servants of God.

Many of our readers will recollect that the History was continued in the *STAR* to the fifth Volume. In resuming the narrative, we of course introduce in this Number the portion immediately succeeding that which appeared in No. 12, Vol. V. It is our design to publish continuous portions in succeeding Numbers of our paper, so that the poorest Saint may come into possession of the precious intelligence which

it contains. There is no immediate prospect of this History being published in a separate form; therefore we feel confident that its sacred contents, as they are manifested through the STAR, will be eagerly obtained, and securely treasured up, by all those who give heed to the dictates of wisdom.

DEPARTURE.—Elder George B. Wallace embarked on board the steam-ship *Canada*, hence for Boston, on the 20th ult. Elder Wallace has been nearly two years on a mission to this country, the more part of which time he has acted as one of our Counsellors. He returns to Zion with our blessing, and the blessing of thousands of Saints who have been instructed, strengthened, and built up in their most holy faith, by his ministrations while on his late mission. May his soul be filled with satisfaction in retrospection of his labours here; may the Holy Spirit be his constant companion, and the angels his vigilant guardians; and may the winds and waves and all circumstances be propitious, so that he may experience a safe and speedy journey to the holy resting-places of the people of God.

THE JEWS.

BY HENRY INNES, ESQ.

(Extracted from the *Gift for all Seasons*.)

The Jews are a degraded, but they are an astonishing people. I never meet with one in society, nor encounter them on the thoroughfare, even in their menial employment, but a feeling predominates in my mind of veneration and awe. It is not as regards the men, but the moral association connected with them. Like the electric spark, the chain of memory, in its thousand links of their national history, is rapidly traversed, and summed up in the descendant of Abraham—his seed, according to the flesh, before me. Poor Jew! summary and substance of our guilty race; chronicle and epitome of the glory and degradation of man! Would that the day of your redemption were arrived; for in the lifting up of *your* head, what momentous, what mighty consequences are made to depend upon it. Glance at their history—Abraham, Egypt, and the Red sea! Pause for a moment amid the thunderings of Sinai, when, at the going forth of the Almighty in his burning glory, on his chariots of Salvation, the mountains saw and trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. Cross the Jordan, and compass the walls of Jericho; follow them to Jerusalem, view Solomon in all his glory, and

“The Temple on Moriah’s brow!”

Then turn to their dust and ashes at Ba-

bylon; the city sitting solitary, and she that was great among the nations, and princes among the provinces, becoming tributary. Listen to the weeping among the willows “by Babel’s streams.” See them restored again, and the “fulness of time” arrived, the tribeship, and the legislative power, and the glory, departing from them; distinct in genealogy, though much debased. Behold from its obscurest city, out of one of two remaining tribes and meanest family, a deliverer stands forth in the person of Jesus Christ, the Son of Mary, and the Son of God. And what then? Why, pass over the labours, and the journeyings, and the watchings; the miracles and the wisdom; the endurings and persecutions; the meekness and the might; the glory, the sufferings, and the shame of him who, though he counted it not robbery to be EQUAL with God, yet in the form of a servant he laboured, committing his way unto Him who hath highly exalted him, giving him a name above every name.

Realize, if you can, that scene on that eventful morn, when the living tide rolled through the portals of Jerusalem:—

Prince, beggar, soldier, Pharisee,
The old—the young—the bond—the free;
The nation’s furious multitude,
All maddening with cry of blood!

Shall we pursue the record? No:

You cannot super-climax this moment: that day, like a gulph, swallows up the miracles of time. "It was the earth's consummate hour."

For this had blazed the prophet's power:
For this had swept the conqueror's sword;
Had ravaged, raged, cast down, restored;
Persepolis, Rome, Babylon,
For this ye sank, for this ye shone!

Peculiarly does the interest attached to the Jews merge into this moment. It is a troubled retrospect: thoughts "too deep for tears;" conceptions so vast, that utterance is paralyzed; fears so overwhelming, and expectations so exciting and awful, are summed up in it, that no expression can convey the vast destinies affected by it:—

"Worlds upon worlds, eternal things
Hung on thy anguish—King of kings!"

The destruction of Jerusalem,—the dispersion of the people, their miseries over a cycle of nearly twenty centuries, are the sweepings of the storm from the bolt which burst on Calvary. But who is the thorn-crowned martyr, at the base of whose cross the object of his costly sacrifice is exhibited in the frantic ragings of the enemy of God and man—in the victims of his unhallowed power, blaspheming and reviling around—in the despairing accents and smitten breasts of the smaller and humbler band, who stand afar off "beholding these things"—at the voice of whose dying words the earth quakes, the rocks rend, and the graves open and yield up their ancient dead? Who is he? Behold it in the superscription of his accusation—he is a king; and King of THE JEWS.

To me there is not a more powerful confirmation of the future manifestation of the glory of the Redeemer of men, on the theatre of this lower world, than *that* superscription, under which a deep mystery rested; written by a heathen, who wist not that an Almighty Power guided his hand, and confirmed God's eternal purpose. Yes, King of the Jews: and not all the ungenerous misinterpretations of believers among the Gentiles, any more than their rejection of him by the Jews, can set aside the emphatic claim, demanded before the great council of the nation, and not disallowed by the wavering heathen who inscribed it, that among the nations and rulers of men, there is still a peculiar people to be exalted, in due season, for a

blessing to the earth—the seed of Abraham after the flesh—and that the throne of the kingdom of this people is preserved for one king, called KING JESUS.

Alas, poor Jews! a mark to be shot at in every land: scattered, and peeled, and deprived of their birthright inheritance; the bread denied them (though children), and the very *hope* which they have cherished, amidst clouds, and tempests, and persecutions, and famines, and deaths, during a terrible captivity of two thousand years, which God, by His Prophet, has given them to preserve them from utterly sinking under the load—the hope denied. True it is that the just judgment of an offended God is accomplished in the bitter experience of this guilty people, even by the wrath of men. But will this justify the guilty, who are made a scourge, in the day of his appearing? Will it palliate the sin of any portion of the Christian Church, who set lightly by the appointments of God's wisdom and infinite love? The page of history proclaims this mysterious fact, that the instruments, whether persons or nations, who have been used to chastise this peculiar people, have been made signal examples of the vengeance of Heaven. O inscrutable wisdom of an unerring Judge! O tender, but jealous Parent! O terrible, but holy and righteous God! How just are thy judgments; thy ways past finding out! Like the rod which the angry father uses to discipline his wayward and rebellious child, the blow which smites subjects; and the ungracious weapon is thrust into the flame to be consumed. "Hope deferred," says the preacher, "maketh the heart sick;" but hope denied is darkness and the shadow of death. It is as a solitary night, in which no voice of joy is heard. Such would be the case with our brethren of the circumcision, had not God in mercy, whilst their eyes are blinded to the spiritual interpretation of the truth, as it is recorded in Moses and the Prophets, preserved unto them unshaken faith in its *literal* fulfilment—the promises in their temporal realization. Why did their father Abraham traverse the length and breadth of Canaan, where God gave him not a foot that he could call his own in it, although, by a solemn deed and covenant, the Almighty made it over to him and his seed *for ever*? Did he not, with holy Job, die in the assurance that he should stand upon the

sarth, in the latter-day, with his Redeemer, whom he saw afar off, and in his flesh see God? And the like precious assurance sustains the drooping souls of his degenerate children, whom all have denied and cast off, excepting Him who chose them, and named Israel as His firstborn; for whom the Redeemer, in a prescriptive and peculiar sense, died. For like as he doth award indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; so doth he bestow glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

The contest for the interpretation of the prophetic Scriptures, recognizing the future exaltation and glory of Judah, is a noble and important one. The blindness which we charge upon the Jews for omitting the *spiritual*, rests, I fear, with equal force against Christians, who deny the *literal* fulfilment of prophecy. True, the former may be the more important; but what if it is made to depend upon the latter? like the link of a golden chain, uniting and connecting vast and stupendous consequences. Such is the argument and inference of the Apostle, in his masterly exposition of the standing of the Jews to the Church of Christ—"What shall the receiving of them be, but life from the dead?"

In these hopes, disallowed of men, the argument of the Jews for their fulfilment is striking and impressive: "If the Almighty (blessed be his name) hath been faithful in his judgments, will he not be much more so in his mercies?" It is a peculiar and remarkable feature of the present day, that with the shaking of all things, which has been so manifest to the last and present generation, ancient prejudices, difficult to be removed, are likewise relaxing their grasp, and yielding to the genial influences of truth, and the spirit of enlightened inquiry: this is especially the case as concerns the future condition of this people. We have not now, it is true, nation rising against nation; but the feverishness and the excitement of the public mind remind one in some degree of that feature in prophecy as regards the latter-day, the sea and the waves roaring, perhaps, as a prelude to men's hearts failing them for fear. Society is evidently passing through some great change, in which its social relations

and political destinies are about to stand upon a different basis from that of every other period in the history of mankind. There are, in the elements at work, so much of good, and so much of evil, that looking down, if possible, with a contemplative eye on the existing scene, the emotions raised partake of a character at once solemnizing and apprehensive. The Apocalypse, in its sublime visions, indicates that the regions of men, and the moral world, have presiding angels, whose power is restrained until the mandate of the Almighty shall let them loose, like whirlwinds, in overwhelming destruction of things as they are, for the development and manifestation of things as they shall be. Who can doubt but that some such command was given a generation back, and that the first furious burst which shook every throne in Europe, making—

"Monarch's tremble in their capitals,"

and rupturing the bonds of existing society in the first French revolution, is the thunderclap, the vibration of which we are now experiencing; the breathings of the simoon which has devastated its immediate neighbourhood, and sweeps over the distant scene! Was that awful drama a domestic and national one, confined to the people of its own region; or had it nothing of a universal character in it? Was it an event bounded by the generation whose children fell contending for principles for which they were reckless of life and prodigal of blood? Everything contradicts it. It was one of those epochs in the history of man, and not the destiny of a nation, nor of a continent merely; it affected the whole human family. It is the sober conviction of a large class of reflective writers, that that revolution, with its attendant circumstances, was the first of a series of explosions which should bring the state and affairs of this world to a mighty crisis; which shall put to proof the great principles which have been asserted, under different forms, and in various dispensations, for the last six thousand years; and manifest evil in all its frightful proportions and horrid tyranny as the doom of man, or reveal God in the unsullied glory of his holiness to an astonished universe.

In the first furious onset of the French Revolution, an eminent prelate of the Anglican Church instinctively fixed his eye upon the Jewish nation; though in their

obscurity, they formed no part of the contending elements in array or collision. Bishop Horsley described himself as one of those who, in those eventful times, anxiously awaited the redemption of Israel, and marked the awful signs of its gradual approach: others, with greater curiosity, but less judgment, proceeded to fix the exact whereabouts of their standing on the roll of prophecy. Half a century has elapsed, and little has occurred to change the external condition of this people, excepting a comparatively trifling alteration in their political privileges. Was the apprehension of the pious prelate premature, and shall we, upon whom, indeed, the ends of the world have come, consign this people over to that indifference and neglect for which Christendom is guilty, and shall answer, when Zion shall be redeemed with judgment, and her converts with righteousness? I hope not. We look around us in the present day, and, if men's hearts are not failing them for fear, where is the philosopher or politician so bold as to say that things, as they are, shall continue; or, that there is any tenure even in the improvements and alterations which active and untiring heads are suggesting, and hands are effecting around? Perhaps joy is not yet all darkened, nor the mirth of the land gone; but are there not indications of these sufficient to soberize our minds, and cause us to sit down and reckon on what may come to pass? The array of emphatic events may not yet be displayed before our eyes, which might lead us to conclude that the hour of Israel's redemption is come; though, by the way, are we, or shall we be, in circumstances to justify our judging in the case? But the silent and steady progress of the Gospel amongst the descendants of Abraham invites me to apprehend an approaching crisis. Are not this people in the midst of the nations, as the shaking of an olive-tree, and as the gleaning grapes of the vintage? I speak of them in their Judaizing character, reading Moses and the prophets with a veil over their eyes. What think we of nearly one hundred of these preachers of the everlasting Gospel existing in this day of Gentile privilege? Yet such is the fact, and several thousands, followers of the meek and lowly Jesus. A Jewish rabbi recently arrived in this country, and converted without the instrumentality of any missionary, but simply from searching the Scriptures, in-

formed me that, in a district in central Europe from whence he came, and where he ministered over a large congregation of Jews, he knew several hundreds were prepared to acknowledge Scriptural Christianity; but the Government (that which yields the firmest support to the apostasy) would prevent them.

I would conclude this paper with a passage from Scripture—a most remarkable, and deeply interesting one. It is as translated by Bishop Horsley, and is acknowledged by scholars to be more in accordance with the original than that found in our version. It sets forth—first, the instrumentality of a Gentile nation in the return of ancient Israel to their own land; secondly, that the country so used should be a great maritime and commercial power, making distant voyages to all parts of the world with expedition and security—a country remote from Judea; thirdly, a season of trouble and agitation is set forth as marking the return of the nation, scattered and peeled, to the place of the Lord of Hosts, Mount Zion. Our faith, and, as events occur, our reason, will discern and justify the interpretation and application of this prophecy. “Ho! land spreading wide the shadow of thy wings, which art beyond the rivers of Quah; accustomed to send messengers by sea, even in bulwark vessels, upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto—a nation expecting, expecting, and trampled under foot, whose lands rivers have spoiled.

“All the inhabitants of the world, and dwellers upon the earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. For thus, saith Jehovah unto me, I will sit still, (but I will keep my eye on my prepared habitation,) as the parching heat just before the lightning; as the dewy cloud in the heat of harvest. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth; and upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter. At that season a present shall be

led to Jehovah of Hosts, a people dragged away and plucked, even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under-

foot, whose land rivers have spoiled, unto the place of the Name of Jehovah of Hosts, Mount Zion."—Isaiah xviii. 1—7.

FALSE SPIRITS.

"The Lord, through His prophet Joseph Smith, declared that many false spirits had gone forth in the earth, deceiving the world; and just so it is. It appears to be one of the most difficult tasks imaginable, for the world to speak the truth about the marvellous and wonderful work of God, and His servants. If an individual goes to hear our Elders preach, or lecture, it seems almost impossible for him to return to his friends and render them a correct version of what he has heard. If the people report things to our evil, they invariably overshoot the mark. If a few speak in favour of us, they often laud us to the skies. A truthful equilibrium is the last point obtained. A recent number of a respectable Journal informs us that "The Mormonite population of the

Territory of Utah is credibly estimated at 300,000."

We know not on what authority this Journal obtained its "credible estimation," but we certainly believe it—to be a long way outside the truth. This item of intelligence would lead us to suppose that the Latter-day Saints from all the nations of the earth had simultaneously poured themselves into the Territory of Utah; or, that Joseph Walker, the celebrated Indian Chief, had prevailed upon the multitudinous tribes of his red brethren to amalgamate and fraternize with the Saints. One thing however we are sure of,—much as they are despised, the world will have to look through "Mormon Spectacles," ere it finds out the undisguised Truth.—[Ed.]

VARIETIES.

WHAT SHALL BE THE LIMIT OF DISCOVERY?—Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance between the planets and the earth. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, industry, and intelligence. We may see Summer throwing its green mantle over these mighty tracts, and we may see them left naked and odourless after the flush of vegetation has disappeared. In the progress of years or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minutiae and topical variations. But there is no need of conjecture; and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment has there planted the worshippers of his glory.—*Dr. Chalmers.*

AMERICAN LIBERTY (?).—America maltreats her slaves with a cruelty that is a stain upon the national character, and has of late years afforded an example of corrupt and incompetent government which is only partially known. The Mormons, or Latter-day Saints, had established themselves on the banks of the Missouri river, called by them the Far West. They were sober, industrious, and prosperous, and were slave-abol-

itionists. Their numbers increased daily, and they were assuming the appearance of a most thriving colony. Their order and well-doing excited the jealousy of the slave owning neighbours, at the head of whom was a certain Campbell, high priest of the sect of Kissing Baptists. The man induced Lilburn Boggs, Governor of the State of Missouri, to order the extermination of the Mormons by the sword. The command was literally fulfilled. "Men, women, and children fell victims to the sanguinary violence of those ruffians. Men were shot down like wild beasts, or had their brains dashed out. Women were insulted and ravished, until they died in the hands of their destroyers." A petition of grievance was forwarded to the President Van Buren; he admitted the cruel wrong, but as the Mormons were slave abolitionists he declined to interfere lest he might injure his own political party in the State.—*Ismaël of Woolmer's Exeter Gazette*.

COMMON LAW IN UTAH.—"The man who seduces his neighbour's wife must die, and her nearest relative must kill him." So do the Saints put away wickedness from their midst.

THE TEMPLE.

With cheerful hearts and willing hands,
We'll labour for the just demands
Our God now makes on British lands,
His Temple for to rear.

Where Saints may meet, His will to know,
From whence the choicest gifts shall flow,
Which on them freely He'll bestow,
Their willing hearts to cheer.

The sacred claims to kindred due,
The Priesthood's power will then pursue;
And every Gospel rite renew,
Till Jesus doth appear.

Luton.

To break death's adamant chain,
And o'er his ransomed people reign;
While Ephraim's sons return again,
Messiah to revere.

Respond, ye nations, to His call,
Know now salvation's free to all,
Before Jehovah's mandate fall,
For judgment draweth near.

Kiss ye the Son, His laws obey,
Lest He in anger turn away,
Nor own you in the coming day.
To meet your God prepare.

M. A. MORTON.

LIFT UP YOUR HEADS YE SAINTS.

Lift up your heads ye Saints throughout the earth,
Though strangers in the lands which gave you birth.
If poor, despis'd, and hated here below,
The heavens above, your faith and patience know.

What though the hour of trial be severe?
Who fear the Lord need feel no other fear.
What though the wicked rave with vengeful ire?
The purest gold will bide the hottest fire.

You know some truths the ancient Prophets knew;
You've caught a glimpse of their prospective view;
You have the Holy Priesthood, with the Power
To bind and seal in this—th' eleventh hour.

Let Truth and Virtue be your constant aim,
Then, come what may, you'll win unsullied fame.
By standing firm on Truth's immortal base,
You will, ere long, behold God face to face.

Lift up your heads ye Saints throughout the earth;
Put far away from you all foolish mirth;
Forsake all sin; for righteousness contend;
Be pure; be faithful, even to the end.

Gird up your loins as true-born sons of God,
And tread the upward path which Joseph trod;
Watch; pray; be sober; keep the counsel-word;
Then with acceptance you shall meet the Lord.

Liverpool.

JOHN JAQUES.